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question of Islam and modern civilization, and a greater caution in accepting ideas and innovations from Europe.

These two groups, and smaller, less important groups in other towns, have laid the foundations of a new Arabic literature. To a great extent their work has been preparatory. The Arabic language has been rendered more adequate and flexible, for example by the adoption or invention of technical terms. Western ideas have been spread through translations and works of popularization. New literary forms have been introduced—the poetic drama, the novel, the romantic autobiography—and at the same time old forms have been revived. In addition to the advances in form, the subject-matter of literature has been extended. Different groups have set themselves to expound subjects not hitherto treated : the relations between religion and secular culture, the position of women, the method of empirical science, and so on. In all this preparatory work, the influence of French and English thought and literature has been great and obvious.

Modern Arabic literature has so far produced nothing of great originality, nothing of much interest to the outer world. But there have been a number of honest, hard-working and courageous writers, who have deserved well of the Arabic-speaking peoples : for example, the religious thinker Muhammad Abdu, the social reformer Qasim Amin, the essayist al-Manfaluti, the poets Ahmad Shawqi and Hafiz Ibrahim, the playwright and novelist Tawfiq al-Hakim and the scholar Taha Husain.

These names are all those of Egyptians, and Cairo is the unquestioned centre of Arabic literature. But there have been very important Syrian and Lebanese writers, many of whom it is true worked for most of their lives in Egypt, although others remained in their own country. They include the scholars and poets of the Bustani and Yaziji families ; the religious reformer Rashid Rida ; the fathers of Arabic journalism Shidiaq, Nimr, Sarruf, Zaidan and Taqla ; the poet Khalil Mutran ; the best of women writers in Arabic, May Ziadah ; the traveller Amin Rihani ; and the mystic Khalil Jibran. The last two spent many years in the United States and wrote much of their work in English. They are the most distinguished of a group of Syrian-American writers who have planted in the new world a root of Arabic literature, which in spite of its qualities can hardly hope to survive a generation.

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the tribe or collection of clans, held together by blood-relationship and regulated by customary law dispensed by chieftains who owed their position to a combination of birth and ability.

Arab life and society were reflected in the literature of the Arabic tongue: a literature which at least in its early phases grew up in isolation, developing its own norms and methods. Later it was influenced by other literatures, but throughout its history it preserved a continuity of outlook and subject-matter and perfectly expressed the dreams, the convictions and the limitations of the people which produced it.

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The Arabian influences were brought into Syria by the successive waves of Beduin immigrants from Arabia; a few generations after the Islamic conquest they had permeated virtually the whole population, whether or not they were Arabian by origin. The popular morality, the folk-lore and the language of the people became Arabic, and the literate took pride in Arabic poetry and prose. Tribalism and loyalty to the clan or patriarchal family continued to be the bases of society even in conditions very different from those which had generated them. The depth of Arabization varies however from one part of the country to another. In certain sections of the coastal mountain-ranges Arab ways took longer to penetrate and perhaps went less deep than in the plains of the interior.

The only important elements in the population which were not Arabized were the Kurdish and Turcoman tribes which at a later period had established themselves in the northern portions of the country, and some of which from being nomads had become semi-sedentary or sedentary. They however were not wholly isolated from the majority, since they were orthodox Moslems and possessed a tribal organization similar to that of the Arabs. There were also Armenians, Turks and Europeans in the larger towns.

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The Arab tradition was modified by the new economic conditions which the tribes found when they reached the Fertile Crescent. Those tribes which remained on the edge of the Crescent continued their pastoral life; but those which